

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



PREVENTING JUVENILE DELINQUENCY

Mary Elizabeth Joyce

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INTERRACIALISM GOES TO COLLEGE

John J. Roach



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PLAYS AND A POINT OF VIEW

Theophilus Lewis

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THE BLACK POPE

Editorial

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December, 1942

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— *The New York Sun*

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Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	282
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Words of Wisdom

It is a pity that comparatively few citizens, though his audience was representative of a broad cross-section of the community, heard Rev. Father John P. Delaney, S.J., at the annual communion breakfast of the Knights of Saint Peter Claver held in the Blessed Sacrament Mission on Sunday morning, November 15. He spoke eloquently and wisely on the brotherhood of man under the fatherhood of God, and decried race prejudice as contrary to the spirit of Christ whose Church is built upon belief in the dignity and worth of every human being because he or she mirrors the divine.

Totalitarian Fascism and Nazism, as leading Churchmen like the Auxiliary Bishop of Chicago and Monsignor Fulton J. Sheen have pointed out, are opposed to the Catholic Church on first principles. The Nazi neo-pagans, with terror, murder, and rapine in nearly all the continent of Europe, have demonstrated that they care nothing for humanity, seeking to enslave all except the so-called "master race."

Father Delaney's speech was like the statement on Victory and Peace issued by the National Catholic Welfare Conference in the name of many archbishops and bishops of the Church. It was a stirring call for all-out effort to speed the victory of the United Nations over the Axis Powers of Germany, Japan, and Italy. It recognized Hitlerism as the supreme enemy of all religious freedom.

—*The Chronicle*, Boston (leading Negro weekly)

This Month and Next

Our readers will be interested in the accounting of the new course at Fordham School of Social Science from the pen of REV. JOHN J. ROACH. The article entitled "Interracialism Goes to College" is an important contribution to Social Science. Father Roach is from the diocese of Galveston, Texas . . . MARY ELIZABETH JOYCE is co-editor of *Aquinas Herald*. She is a Junior at Aquinas College, Grand Rapids.

New York Department Stores Hire Negro Sales and Clerical Workers

New York, Nov. 26—(ANP)—Macy's, largest retail organization of its kind in the world, announced this week that it had begun hiring Negroes as sales and clerical workers. The new policy at the famous department store is believed to be the first time a downtown store has hired Negroes in other than menial capacities.

The new employment order which has been described as "Macy's contribution to the effort to make democracy work at home," was announced after a series of conferences between officials of the store and leaders of the United Retail, Wholesale and Department Store Employees' Union.

"We are hiring people on a basis of merit and qualification, regardless of race, creed or color," said a representative of the store. "Several colored persons are at work now and many others are applying daily. We'll use them in any department where vacancies occur, if they demonstrate that they are capable of doing the job."

Negroes are now employed in the stock room and supply departments with many on the main floor as stock clerks, said Jack Altman, an official of the union.

In former years Macy's had only employed Negroes as elevator operators and kitchen attendants. The new employment policy is expected to influence other department stores to use Negroes in white collar capacities. Hearn's department store is reported ready to sign a similar agreement with the union.

Bloomingdale Brothers department store has also decided to engage qualified Negroes as sales men and women.—(Ed. note).

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No. 12

THE BLACK POPE

The death in Rome on December 13 of the Very Reverend Vladimir Ledochowski, Superior General of the Society of Jesus, removed from this world a lifelong and devoted friend of interracial justice and the Negro race.

The Father General of the Jesuits, as is popularly known, sometimes was referred to by the odd nickname of "The Black Pope." The "Pope" part of his title was predicated, apparently, on the fact that the Jesuit General resides permanently in Rome, and—in complimentary or uncomplimentary fashion—is credited with much influence with the Holy See. "Black" is the color of his cassock, in contrast with the white cassock worn by the real Pope himself.

Shortly before the present war, a well known French Jesuit Father paid a visit to the United States. A pious American lady, stronger on her religious devotion than she was on her French, engaged him in conversation, and expressed her unbounded admiration for Father Ledochowski. "*Je le connais*," she

exclaimed. "*C'est un grand homme: c'est le Pape nègre.*" The said reverend gentleman chuckled over the confusion of the adjective *nègre* (Negro) with *noir* (black). But he kept his merriment to himself and replied that Father Ledochowski really did merit the title of the *Pape nègre*, the Negro "Pope," in view of his fervent interest in the welfare of the colored race and his personal solicitude for the great apostolic work instituted by his saintly sister, the late Countess Maria Ledochowska, whose cause is being promoted for beatification.

Undoubtedly Maria Ledochowska's zeal had no small influence upon the soul of her distinguished brother. The Countess was the Foundress of the famous Sodality of Saint Peter Claver, a religious congregation or community, which, however, has lay associates in its work. World headquarters of the Sodality are in Rome, its American headquarters are in St. Louis, Mo. Wealthy and fashionable, Maria Ledochowska decided, from love of the Saviour and of

the souls which He died to redeem, to devote herself exclusively to the task of aiding the African missions and pursued this work until the close of her life.

Father Ledochowski's influence was exerted unobtrusively, as an administrator, but over a vast area and in a lastingly fruitful fashion. In the mission fields, in every part of the world, he was earnest in promoting a native clergy, as well as the development of economic and social works for the rehabilitation of the masses and the combating of destitution and proletarianism.

The *Interracial Review's* campaign for interracial justice and a wide diffusion of factual, useful knowledge for the betterment of race relations arrested his interest, and the *Review* was a part of his well-read shelf of current periodicals. He likewise gave personal encouragement to its work, and interested others in the program of the Catholic Interracial Council.

In very recent years, Father Ledochowski insistently urged American Jesuits to take a special interest in the Negro apostolate, and was solicitous that this work be part of the Jesuit program in every part of the country where members of the colored race would be found.

He saw with abhorrence the development of the odious Nazi doctrine of Racism, and insisted that its errors should be relentlessly exposed. He gave what help he could to the present Holy Father and to his predecessor, Pope Pius XI, in this task; and blessed the audacity of those Jesuits in Europe who risked their lives and incurred Nazi fury and suffered imprisonment for their fidelity to the truth.

As the details of Father Ledochowski's life appear, we may be sure that many a saying, many an anecdote will record his truly interracial spirit. In the meantime, the *Review* asks that all its readers may breathe a prayer for the repose of the soul of one to whom the interracial cause owes much more than a passing expression of thanks.

"Fortune" and Negro Youth

As a "faithfully balanced cross section" of the 10,000,000 high-school students of the United States, the recent survey conducted by *Fortune* magazine is deeply significant. It is published, in two parts, in *Fortune* for November and December, 1942.

Tabulators of the survey are distinctly impressed

by the findings as to the attitudes of Negro youth. Here are a few of the comparisons the survey singles out:

(1) One of the "more frivolous questions" asked in the survey was: *Can you name two or three living Americans you would really call great?*

White students ranked the first four of their ten as follows: Roosevelt, MacArthur, Doolittle, Henry Ford. Negro students: Roosevelt, Joe Louis, MacArthur, George W. Carver.

There was nothing surprising, noted *Fortune*, in the enthusiasm of boys and girls for an athlete, and one of their own race. "But it is interesting and significant that twenty per cent of the Negroes mentioned a distinguished colored scientist. In the other column no inventor, no businessman or industrial leaders appears except Henry Ford. The inference is that colored children are especially alert to men of solid achievement of their own race." This, in turn, points to a very natural appreciation of the value of leadership from their own group.

(2) Among all groups, majority and the various minorities alike, there was a strong consensus against miscegenation. When it came, however, to the question: "Are there any on this list that you'd refuse to work with on a job if they had an equal position to yours and worked side by side with you?" sixty-nine per cent of "all students" replied, "Makes no difference." Western students, all groups, replied 84.7 per cent to that effect. Only in the South was there a reluctance (only 41.1 per cent would thus commit themselves). *Fortune* notes that, contrary to expectations, these same liberal sentiments were expressed by the students from the north middle-western parts of this country and youth in small cities and towns, quite as much as from the large cities, where contacts with other groups were more numerous.

(3) To the query as to which type of person should have "less power" after the war was over, 48.4 per cent of the total student body replied: "labor leaders." In this judgment all groups concurred except the Negroes, who were "most heavily of the opinion that businessmen should be shorn of power."

To a kindred question, asking if unions should be given more power, only 5 per cent of the "prosperous and upper middle class" students replied affirmatively; 12.7 per cent of the "poor"; and 25.3 per cent of the Negroes.

(4) With regard to personal ambitions, 12.7 per cent of the Negroes replied they had decided to go to teacher's college and 19.1 per cent to nursing school. Queried about their choice of companions, about 30 per cent of the Negro students expected to go into teaching of nursing.

From these findings two general conclusions stand out. Negro high-school youth, as compared with other youth, is particularly alive to serious achievement, and to the need of leadership. Negro youth, on the whole, is favorably disposed to organized labor. It is not as courageous, however, and determined as it might be if it had a more dynamic and practical leadership, in planning to strike boldly out into the field of occupation and future—even if not immediately present—opportunity, e.g. in the line of skilled labor, scientific farming, and technical apprenticeship.

A Meeting in Brooklyn

The first Brooklyn meeting sponsored by the Irish-American Committee for Interracial Justice, was held at the Columbus Club on December 13. During the evening the audience heard notable declarations on the interracial problems.

As the Pastor of St. Peter Claver's Church in Brooklyn, Father Raymond J. Campion underscored the vital need of cooperation by white Catholics in eliminating prejudice against the Negro.

As chairman of the Irish-American Committee for Interracial Justice, the Hon. Joseph T. Ryan has been a devoted and outspoken friend of the Negro. His message is forthright and unequivocal. "Upon what theory of legal or moral justice can any person—particularly a Catholic—subscribe to or practice race discrimination?"

There can be no smug or patronizing detachment with regard to this problem, declared James McGurrian. "It is the problem of every American—Catholic, Protestant and Jew." Mr. McGurrian is president of the Irish-American Historical Society. He speaks for a race whose own history of persecution presents so many startling parallels to the Negro's.

Fifty prominent men of Irish descent have banded together to fight—as Irishmen—for the most neglected and exploited race of all, the Negro. This is a portent and a sign that what was said in Brooklyn will neither be forgotten nor allowed to pass unheeded.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

LITERATURE AND ART

Sterling Allen Brown, associate professor of English at Howard University, Washington, D. C., and prominent author and lecturer, visited Xavier recently in the role of a critic of American Negro culture. An author of many outstanding books, Mr. Brown presented an interesting lecture which stimulated an awakening of interest in literature. Baron von der Elst, famous art critic, came to Xavier on a visit following Mr. Brown, and Xavierites learned something of the Flemish Art of the 15th century.

XAVIER'S HOME FRONT

The student body and Faculty of the University have united in an effort to put forward a solid "home front" in the nation's war effort. The American Red Cross courses—standard and advanced—are conducted by Xavier men and women; and Civilian Defense courses—air raid wardens, auxiliary firemen and policemen, and decontamination squads—are also conducted by University instructors and students specially trained for this purpose. The accelerated academic program and basic courses providing training for students who may enter war industries or the armed services of the nation represents the administration's participation in curricula. The University also participates in a P.I.T. program with an Enlisted Reserve Corps on the campus, and student loans are available through the Student War Loan of the United States Department of Education.

ALUMNI ANNIVERSITY

December 12th, 1942, will mark the occasion of the twenty-fifth anniversary of the organization of the Xavier Alumni Association. The Association plans to observe its silver anniversary through an expression of appreciation of the work of Rev. Mother M. Katharine, beloved founder of the Sisters of the Blessed Sacrament, by donating a new altar for the Sister's chapel in the convent at Xavier.

"INTERRACIALISM GOES TO COLLEGE"

By JOHN J. ROACH

"The Negro in America is not a racial problem; it is an interracial phenomenon." If Pope Pius XII had been sitting in the Fordham University School of Social Service and heard these trenchant and significant words, he might have wept with joy, because, for the first time in history, interracialism (so frequently on his lips of late) was permitted to enter a Graduate School of Social Science.

This course was ushered into the class room under the personal direction of Father John LaFarge, S.J., and Mr. George K. Hunton, bringing along with them special lecturers. Rare intellectual insight, wide experienced contacts, and deep penetrating research was now lecturing on the foremost social evil, which, unfortunately, due to the present conflict, has become an international scandal. The paradox of the Negro (America's number one dilemma) was now, thanks be to God, being presented to one of the most realistic and stimulating groups in the universe; Catholic Social Students.

Racism's first class was composed of typical American college students, men and women, black and white, a mixture of idealism and realism; some enthusiastic; others curious; a few doubtful, but, all serious, considerate, thoughtful, and in a certain sense, reverential, as the subject for the most part was related either proximately or remotely to the sacred virtue of justice.

The lecturers who are giving this course are: Elmer A. Carter, former editor of *Opportunity—a Journal of Negro Life*; Lester D. Granger, Secretary of the National Urban League; Henry W. Pope, of the Welfare Council; Franklin O. Nichols, Field Secretary, National Urban League; Stephen T. Jackson, Justice, Children's Court, N. Y. City; Anna E. King, Dean, Fordham School of Social Service; Rev. John La Farge, S. J., Executive Editor of *America*; and George K. Hunton, Editor, *Interracial Review*. By virtue of good sound empirical investigation, they have accumulated a great amount of factual knowledge. In their long experience in the field, they have developed a practical technique and the ability to produce clear, comprehensive concepts.

They have so completely analyzed the subject that there is not an element left unexamined. Causality

that is rooted in prejudice, racial imperialism, as well as those that spring from the social, political, and economic life, were all scrutinized. Their efforts such as, restrictions, segregations, discriminations, crime, and delinquency, were also studied. These are some of the fundamental and basic elements of the problem that demands a systematized and scientific analysis.

Moreover, emphasis was given to the results of these elements of prejudice in society. It was indicated, for example, that inadequate housing within strict territorial limitations, make a Negro community which, as one of the lecturers pointed out, "is not a geographic location but a social condition." It was noted that these segregated areas produce cruel monopolies and are contributing factors to family limitations and the other current social evils. Much time was given to the study of the historical background of cheap labor; the economic system that had immigrant labor to compete with Negro labor; and the truism that economic and social laws act independently of race or color. Those were but a few of the unclaimed and disowned social responsibilities that lie thick around us, which were analyzed. The discussion after each lecture clarified and crystalized the problems and the suggested solutions.

This course has the answer for our complacent newspapers that, with a bit of smugness, are fond of asking, "Has Christ a message for today?"; for those who piously condemn Marx and Lenin for the materialism they themselves have relied upon for generation after generation; and for those within the Church who are demanding leadership even though they have not yet submitted to the "hard sayings" of her teachings. In class, we were not told that we must actively oppose this sort of thing—the facts simply bellow it heavenward. God will hear and He will act. If we listen, and if we will act, Christianity will, at last, be realized in the social world. This does not call for political action but for Catholic Action; not for a Catholic form of socialism, but a Social Catholicism.

However, this course is not an innovation in a Catholic University; it is a return to the "Age of Faith," to a time when militant Catholics were not only conscientious, but also conscious of an organic Catholicism;

and education was primarily concerned with what the student could give the community and not what the community could do for the student. The needs of the community during this period were focalized, and education was extensive enough to meet these needs.

The president of Chicago University, Robert Maynard Hutchins, indicated an awareness of this need when he stated: "The medieval university had a principle of unity. It was theology. The medieval theologians had worked out an elaborate statement in the proportion and emphasis of the truths relating to man and God, man and man, and man and nature . . . Theology ordered the truths concerning man and man; humanism was theocratic; man loved his brothers in God. Theology ordered the truths concerning man and nature, for God created the world; He created man to live in it, and placed him in definite relation to other creatures. The insight that governed the system of the medieval theologians was that, as first principles order all truths in the speculative order, so last ends order all means and actions in the practical order. God is the first truth and the last end. The medieval university was rationally ordered, and, for its time, it was practically ordered, too." Does this not come dangerously close to a self-indictment of modern secular education? Putting first things first is always practical; it is only when we do not know what things are first that we become impractical.

The end of all education is clearly defined on the first page of the Catechism, namely: to love God and His Image and likeness—man. The adolescent who knows Adam and Eve simply as our "first parents"; then, the university student who clearly comprehends them in the organic historical concept of his "distant grandparents"; both possess the same fundamental knowledge that has been projected through time and space, or, in other words, the same knowledge but in a new and more scientific manner. This method must be an orderly one—a knowledge of God and of man; of man's relationship to God and thence of man's relationship to his fellowman, which will finally develop an "attitude toward life." Education is not to produce merely a creed, but it is to develop a manner of living. The educated Catholic looks upon life as a whole; views it in its entirety; comprehends the relationship and interrelationship of all things.

Interracialism on Fordham's curriculum is sufficient evidence of the University's elastic and flexible program, so essential, to meet the issues of a changing world. From the time of Leo XIII, the Popes have been demanding this approach. What Pius XI demands of the clerical students is applicable to social students of the lay apostolate. He states that "all candidates for the sacred priesthood must be adequately prepared to meet it [social problem] by an intense study of social matters . . . No stone, then, must be left unturned to avert these grave misfortunes from human society; toward this one aim must tend all our effort and endeavor . . ." And in Atheistic Communism, he asserts "Catholic Action is in effect a social apostolate." Pope Pius XII in his past Christmas Allocation warned in that the future problems will be extremely complicated and complex, and there will be needed "men of courage and enterprise, sustained by a lively sense of responsibility and who do not shrink from submission to the holy laws of God."

Race prejudice is undoubtedly one of the greatest problems afflicting our internal social order today. It is a difficult subject in the class room simply because it is built on a non-entity, i.e.—as demonstrated in this particular course—Negro inferiority. There is nothing in theology, in the rational order, nor in science that will support this false assumption. The law of the Church not only denies it, but bitterly condemns it. The Holy Father, through the Sacred Congregation of Seminaries and Universities, has recently sent out a letter, vigorously denouncing this evil. Prejudice in this class room is stripped of its superficiality and examined objectively. It is seen to be a *prae iudicium*, i.e., a prior or fore judgment, or as we were taught in school, "a rash judgment." Philosophy teaches that judgment is an act of the intellect, while justice is a matter of the will. It is then scientifically demonstrated that to judge any race to be essentially and inescapably inferior, is not only an injustice to that race, but also a violation of the words of Christ. As prejudice is primarily an act of the intellect, Father LaFarge develops, what he terms "the rule of reason." The rule consists of sound principles that are drawn from natural reason and Revelation, as applied to facts, with practical (prudent) reason, and purity of final motive. Catholicism is absolute and complete. It has principles

and norms that must be infused into society for its very salvation. Classes of this nature, with God's grace, will produce lay apostles who will take such techniques into the street, directly to the people.

Man is an autonomous person; he is absorbed neither by humanity nor by the race nor by the state. This traditional doctrine has been habitually and implicitly taught but the time has arrived when it must be intensified, externalized and explicitly taught. The writer believes that this class did this to the extent that some of the students would almost be capable of answering the catechetical question "Who made you," by replying "God made me and you and every so called 'mick,' 'nigger,' 'chink,' 'wop,' etc.

A study of racism will also afford one of the best preventatives in the natural order, against the insidious contagious disease of humanitarianism. Collectively speaking, we are all, to some extent, contaminated. We are completely surrounded even to the saturation point by the secularism of our time. At times, it seems almost inescapable. Our attitude towards the Negro is mute evidence of this fact. We have not denied the *raison d'être* or the eternal destiny of the Negro, but, we have denied his wholeness, completeness and his entirety.

The only pessimistic note of these classes was the constant and historical reminder that democracy has not fully functioned in our country. The spirit of Nietzschean and Darwinian philosophy has been stronger than that of Thomas Jefferson, relative to the minority groups. Is there not some presumption in our assuming the right to plan for the post war reconstruction? To say the least it presents a moral embarrassment. Mr. Willkie's recent statement, "Our Western world and our presumed supremacy are now on trial" is pregnant with a signification.

Each succeeding class proved the fact that if democracy itself is to survive all the lurking anti-democratic infections in our system, must be discovered and counteracted. It also became more evident, that serious study, intelligent and constructive social action is needed for the drastic self-reform that we must undergo.

We end this biographical sketch of Interracialism's first year at Fordham with the fond hope that it will eventually find its way from the *elective* up to the *required* list of studies. Of the many obvious reasons we choose the one that makes it a great potential power of creating a real attitude of Christian-humanism in the mind of the student.

PREVENTING JUVENILE DELINQUENCY

By MARY ELIZABETH JOYCE

"An idle mind is the devil's workshop," adequately expresses one of the convictions of Frank O'Malley, chief of police in Grand Rapids, Michigan. And after years of observing the truth of this adage in the toughest district of his city, the Chief should know!

In 1938, when O'Malley came up through the force to his present position, he was faced with an apparent enigma—an area of about one-half square mile, designated "Hell's Half-Acre" by local citizens, in which all efforts of police, social workers, and clergy were swamped by the wave of juvenile delinquency it spawned. How to stem the tide of crime in this area containing one-fortieth of the city's population and producing nearly one fourth of its juvenile de-

linquency? But more immediate, what was the cause of the juvenile offensive against law and order?

Although poor housing, poverty, malnutrition, bad literature and movies were important factors, O'Malley prudently realized that these were problems not in the domain of the police department. Yet, believing that the gang spirit should be dealt with as a human attribute and that street corner gangs usually lead to crime, he decided to eliminate the efficient cause of street gangs: lack of decent recreation.

Lack-of-decent-recreation is a euphemism, for in this melting pot area lack of decent recreation was the soul of the difficulty. Of the district's population, sixty per cent were Negroes, and because Negroes were barred from the YMCA, YWCA, and many other

recreational advantages, the net result was a vicious circle of idle street gangs, then petty crimes, and you know the rest.

O'Malley appealed to various social agencies for assistance, telling them that the kids were getting into devilment because they didn't have anything else to do. All remained aloofly dubious of the cops as social reformers, although they admitted that his theory had its points.

Ignoring the lame response, O'Malley and his police force accepted the challenge of Rev. Charles W. Helsley of East Congregational Church: "Why leave it for the other fellow to do?" And soon "O'Malley's Place" was in the making. With a small staff of policemen especially qualified to understand the peculiar problems of underprivileged children from the background of their own childhood experience, the Chief started his rehabilitation plan, sans money, sans headquarters in the district, sans everything but the determination to make his idea work.

A Protestant church in the heart of the area offered two small adjoining buildings which it had been using as a part-time mission, and the services of a deaconess. But the houses needed much repair work before they could be used. Undaunted, O'Malley called a meeting of the city's police and firemen, and squarely presented the problem to them. They volunteered un-animously to help.

To raise funds, a field day was organized, policemen versus firemen, and, as a gesture to the sixty per cent Negro element, a boxing match was staged with Joe Louis (who donated his services) as referee. The \$900.00 made from this event was invested in paint, lumber, nails, and cement. Lawns, sidewalks, sewers, and all internal improvements were made by volunteer workers.

A police captain was placed in charge of the center, on regular duty, seven days a week, twelve hours a day, and the police department drillmaster with a local reputation as an athlete, was assigned as athletic coach. The idea caught on. From the public vocational schools came volunteer instructors; both police and fire departments came to the rescue of a disintegrated Boy Scout troop, besides organizing classes in various specialties of their professions.

The uniqueness of the problem attracted many prominent citizens who, together with O'Malley and

his staff, incorporated into a "Youth Commonwealth." Annual membership rates were set at \$2.00, contributing memberships, \$5.00 to \$99.00, organization memberships, \$25.00, and a life membership, \$100.00. This Commonwealth has flourished steadily since its inception in 1938 and today boasts many of Grand Rapids' leading citizens as officers and advisors. Although the organization is police-sponsored, Rev. Charles W. Helsley of East Congregation Church is president, Mayor John Collins of East Grand Rapids, and Gerald R. Ford, a local paint manufacturer, are vice-presidents, and Chief O'Malley guides the corporation as Administrator.

Captain Charles D. Winslow, who has been one of the pillars of this unique community—ask the kids—supervises the day-by-day activities of the club house and serves as treasurer. Mrs. Katherine E. Geiser, policewoman, acts as the secretary of the corporation and is also in charge of the girls' activities; a local attorney, Seth Bidwell, is a trustee and Attorney for the Commonwealth.

It is the dream of Chief O'Malley and his staff that the idea of such a Commonwealth will spread to other cities and areas where underprivileged youth is denied the opportunity of decent recreational facilities and where such youth present the problem of juvenile delinquency. This "City of Youth" in Grand Rapids acquires for its citizens a value for democracy, for in this miniature municipality democracy is practised and functions successfully. Members of more than a score of different races work together in a harmony that would seem remarkable if one did not understand the unconscious spirit of tolerance and justice that is a part of O'Malley's Place. The boys and girls who frequent the club house are of Italian, Syrian, Mexican, Polish, Irish, and Negro stock, and their adult supervisors are of equally various racial descents. Discrimination of any sort is entirely foreign in this City of Youth where there are no color distinctions among citizens: all are normal, American boys and girls, now taking advantage of opportunities previously denied them.

The "City" has a charter patterned after the Grand Rapids city charter, and all the city officers are elected. National election campaigns were never more intensely partisan than these, but once they are over the citizens respect the authority vested in their offici-

als.. This system, O'Malley believes, guides and controls the gang spirit which he wisely has concluded "can't be killed in youngsters." Each official receives a salary which, however, is too small to be more than symbolic, as is the per capita tax of ten cents each month.

Although O'Malley designates his center as "recreational," he included under it work, study, and play, by making the first two attractive enough to seem like fun. The library, which is entirely donated, now contains over one thousand books, and a pleasant reading and recreation room is kept open until 10:00 P. M. daily. The girls are offered courses in all phases of cooking and housekeeping by a deaconess—the Commonwealth assuming the expense. A nursery school, with another deaconess in charge, is maintained in the clubhouse with the assistance of the Commonwealth's members.

The club has many handicraft shops instructed by qualified craftsmen who have volunteered their services. Frequently the youngsters add a little to their incomes by applying some of the knowledge gained in these classes to minor neighborhood repair jobs.

Gardening activities have been an important aspect of the club for the last three years. A small acreage about two miles from the center was made available by the city, and is farmed every summer by the children, each of whom has been assigned an individual plot. The produce from each plot helps the children to aid their needy families. All surplus food from these truck gardens is canned in the Youth Center kitchen for the use of the cooking classes.

The list of other activities carried on at the center is too long to catalogue in detail. Two or three policemen work with the kids all the time when they would otherwise be patrolling a beat, but O'Malley has more faith in crime prevention than in its cure. After the center was organized in 1938 the number of juvenile arrests dropped from 135 each year to one in 1939, none in 1940-41, and none to speak of in 1942, a record that is its own recommendation. Annual maintenance cost averages around \$1,200, or about \$6.00 per boy and girl given a new aspect of living!

The City of Youth is planning to migrate into the suburbs in coming summers. Several acres have been purchased in the country near Thornapple River, and plans for cabins, camping facilities, and improve-

ments are forging ahead, in the confidence that the past generosity of interested citizens will continue in the future. Thus, many boys and girls will have another chance to develop, physically and mentally, into strong, responsible citizens, initially through the efforts of a group of hard-boiled cops with just as soft hearts. Individual personality, a sense of responsibility, and the opportunity to become solid citizens of an adult community, are among the advantages these underprivileged children will receive through the understanding and sympathetic interest of Chief O'Malley and his staff.

Christmas Eve – The War Year

Tonight there is, at last, room in the inn—
Room, and welcome, aye, and need is there
For Mary-family, Christ-birth.

We are all mute, the merry-makers,
The monied holidayers
Who crowded out the humble Nazarenes
On other Christmas Eves.
Now the snapt bow-strings of our musicking strike

But discord, or an unsilent stillness . . .
Now laughter, fear-stifled, dies in the throat
Before it finds the lips.

Heart-hungry, hate-weary, now we stand
At the wide-flung gate, *begging* you in,
Mary, and Joseph, and Jesu-child unborn.

We, who foreswore you once, *must* have you now,
To fill our stillnesses with Faith;
To mend the snapt bow-strings of our lives
With Prayer and Love;
To end the loneliness of this full-empty house
With the rich wisdom of Your simple living . . .
To drive the hollow fear from out these walls,
With the still tableau of Your presence
Before which speech is desecration,
Doubt is sacrilege.

There is at last, tonight, aye, and forever,
Room in the inn . . .
(Room, and welcome, and need is there)
For Mary-family, Christ-birth,
Peace, Love, Good-will, and Hope.

—MARGARET MCCORMACK

BROOKLYN INTERRACIAL MEETING

Speaking at the first Brooklyn meeting of the Irish-American Committee for Interracial Justice, the Rev. Raymond J. Campion, pastor of St. Peter Claver's Church in Brooklyn, described the problem of the colored community, the difficulties confronting priests in the Colored Missions and urged the Catholic laity to combat race prejudice and discrimination.

Father Campion stated, that: "The Catholic priest in a Negro parish is acutely conscious of the disabilities his people labor under, he sees their sufferings, their hardships—he knows they are denied educational opportunities. He sees the results of the unfairness, the insults and the degrading housing situations in which they are forced to live. The Negro, because of racial discrimination and inequality finds it extraordinarily difficult to obtain a job in keeping with his dignity and his needs."

Pointing out that, "the economic difficulties my people suffer makes it difficult for the pastor of a colored parish to support his Church and school," he said: "Negro Catholics are most generous in their contributions. They have the innate generosity of the poor. They contribute of their poverty."

Chief Justice Joseph T. Ryan, of the City Court, President of the Irish-American Committee, presided as chairman and delivered the opening address. Judge Ryan explained that the committee, composed of 50 Americans of Irish descent, was organized to combat the racial prejudice confronting their colored fellow-Americans. He announced that the Most Rev. Thomas E. Molloy, Bishop of Brooklyn, had approved of the meeting and indorsed the purpose of the movement for interracial justice.

"There are 13,000,000 American citizens in this country who are denied equal rights and against whom the doors of opportunity are tightly closed," Justice Ryan said. "There cannot be two classes of citizens in our country.

"Do you know there is an invisible barrier in the path of every Negro child as he or she starts out in life? Do you know there is no position for such a child in our large department stores, or in a mercantile establishment, a bank or an insurance company? Nor may an adult of that race aspire to certain positions in our government service and he is also excluded from membership in many labor unions. His

whole outlook on life is narrowed to such a degree as to deny him even the privilege of competition. God never intended such uncharitable and unjust treatment of one of His own creatures."

Americans of Irish blood have a deep and abiding sympathy for the victims of oppression, injustice and bigotry everywhere. James McGurkin, President-General of the American-Irish Historical Society, declared, "If there is anything in the history of the Irish race of which we feel especially proud it is the part played by our people in the services of lost causes," he said. "The history of America proves that whenever our liberty was endangered, whenever brute force mocked justice, Irish hearts were warm and Irish prayers were fervent. It is therefore natural that we should have here in New York an organized Irish American group working intelligently and zealously to break down and destroy the stupid prejudices against the Negro that we encounter in our every-day life in this great city."



PLAYS And A Point Of View By THEOPHILUS LEWIS

An inventory of the changes in the interracial problem in our first year of war would fill all the pages in the *Review* and an attempt to interpret their significance would require many volumes. A great deal has been written about the numerous dislocations in our normal way of life caused by the war. The doctrinaire regulations of OPA, issued with a weather eye out for their political effect, are so far removed from the facts of life that one wonders how the neighborhood grocer and butcher, especially the latter, will survive, and how the family of small means will contrive to exist. Local boards are drafting the best country boys for the army and war industries are raiding the farms for the second best. With only old folks and the less competent young people left on the land, it is a problem how the Nation will eat in 1943, after our soldiers eat first. These are among the economic dislocations we more or less anticipated when we entered the war. We did not anticipate that the war would cause

even more profound dislocations in our interracial relationships.

The whole pattern of American interracial attitudes and practices has been jarred loose by the impact of war. Principles of human equality which were formerly advocated only by a few advanced groups and individuals are now supported by a tremendous volume of public opinion. Some of the changes in our interracial pattern were foreseen by those among us who are old enough to remember the changes which occurred during the First World War. It was obvious, for instance, that when millions of white workers were conscripted for military service, employers would be forced to relax the restrictions which barred colored workers from large areas of industrial employment. But few of us, certainly not I, anticipated the truly astounding acceleration of interracial good will that has accompanied our war effort.

The growing volume of good will has assumed numerous forms of expression. In the realm of ideas outstanding intellectuals, led by Pearl Buck, Herbert Agar and Clare Luce, have laid down a continuous barrage of criticism on the inconsistency of making war for democracy abroad while refusing to practise democracy at home. That the trend toward interracial fair play is not confined to the intellectual top of the Nation, but diffused among all classes of the people, was indicated by the launching of the *S. S. Booker T. Washington*. The ship was named after a noted Negro educator, christened by a Negro woman, and commissioned under the command of a Negro captain with an interracial crew. The event probably gave us the most beautiful symbol of National unity in our history.

More significant, because it will ultimately influence the largest body of Americans united by a single cohesive force, their religion, is the changing attitude of powerful Catholic organizations, both clerical and lay. Until a year ago the Catholic Interracial Council was virtually the only Catholic group organized for the specific purpose of promoting interracial good will. The high churchmen who have become active on the interracial front in the last year are too numerous for mention and landmarks of Catholic Action have been established by the 1942 statement of the Hierarchy of the United States, the National Catholic Committee on Negro Employment and the Irish-American Committee for Interracial Justice. In all these movements it is not difficult to discern the ubiquitous influence of Rev. John LaFarge, S.J., whose important contribution to social progress has not yet been fully recognized because it is hidden behind his many activities.

The organizing of the Irish-American Committee was a really auspicious event. It is a widespread superstition among Negroes that the Irish in America are their traditional enemies. I am aware, of course, that many outstanding Negro leaders also hold the same belief; but the fact that people in high places who are otherwise intelligent believe a thing does not necessarily remove it from the realm of superstition. Nor does the prevalence of a belief among the masses mean that it is true. It is widely believed, for instance, that it is lucky to carry a rabbit's foot, in spite of the conspicuous fact that

it was not lucky for its original owner, the rabbit. I have circulated rather freely among all American minorities and my experience has been that the Irish are inclined to be more friendly than most. They are highly spirited and volatile in temperament—resembling Negroes in that respect—which means that they cool off as quickly as they flare up, precisely not the type of people to become traditional enemies of anybody without continued provocation. Until more and stronger evidence is submitted I shall hold on to my opinion that the myth of Irish-Negro antipathy is without basis in fact, and hope that the Irish-American Committee will quickly scotch the superstition.

While the change in public opinion has not had sufficient time to influence actual conditions to any great extent, there has been considerable improvement in the concrete relationships between the races. The most conspicuous advance has been registered in the field of labor. Two years ago a committee of the Catholic Interracial Council, with Mrs. George F. Lamb as chairman, was trying to persuade personnel managers of New York department stores to employ colored salespeople. The immediate results were not encouraging. Last May several locals of the Department Store Employees Union, CIO, passed resolutions calling for the employment of all classes of department store workers without regard to race or color. Two large stores have already changed their employment policy and there are indications that others will follow.

Labor leaders have also made commendable efforts to eradicate race prejudice from industrial employment, both on the part of management and shortsighted locals, with the automotive workers and the electrical unions, CIO, taking the lead.

Even the army and navy have made slight departures from their traditional Bourbonism. The navy's concession in public opinion was a pure phony, for it amounted to nothing more than a gesture of enlisting Negroes for service as dry-land sailors and marines. The army, without announcing any change of policy, has effected several salutary reforms in interracial relationships within the service. The outstanding contribution of the army was the avoidance of separate schools for officer candidates, an obvious advance over the practice of the First World War, when white and colored officers were trained in segregated camps. The army has also taken steps to reduce the friction between white Southerners and colored draftees, with the result that serious clashes are less frequent than they were several months ago.

As our first war year approaches its close, the overall picture shows an increase in interracial understanding and cooperation little short of phenomenal. Still, one would be wise to hesitate before expressing an excess of elation. Trends of public opinion, until they crystalize into social habits, are highly mercurial and subject to sudden reversals. Besides, we are living in a perilous and revolutionary age. In the background of the war the forces of change and reaction are locked in a sanguinary struggle and it would be extremely rash to venture a prediction of the shape of things to come. We can only pray that nothing retards the present trend toward interracial justice.

AS YOUTH SEES IT

EDITED BY YOUTH

I heard someone remark yesterday (from atop the kindly pitying pinnacle of age) . . . "It is difficult to be young in days like these!" And I thought how much of truth there was in the exclamation. It is difficult, to be young in times like there . . . difficult, because so many of us will have no time to dream . . . difficult, because so many of us who are young today will never know the fulfilment and the harvests of old age, tomorrow.

* * * * *

Yet, looking up from the level valley, the vaunted point of Youth, it seemed to me an extremely hard thing to be old today. A futile, almost-unfulfilled, almost-defeated feeling must sometimes overtake even the most faith-sustained men and women of this wartime's older generation. It is not an easy thing to end one's life on a note of discord, seeing the evil one fought to banish still *unbanished*. The old can no longer hope to play a soldier's part in the great and Christian fight against the slaveries that harness the world.

* * * * *

It is for us, the young, to realize that we are blessed in the duty, the privilege which is ours of taking up arms against the *Satan-inspired* hatred and discrimination and cruelty of the world in which we live. Though some of us must spend our last life's breath, we may share in the building of a *Christ-inspired* sorrow.

But the part we must play is not merely a uniformed, bayonet thrusting—not merely stirring of the heart's pride to momentary zeal. True, we must be an army, weaponed and trained, if we wish to conquer the enemy in physical combat. But more than that, we must be an army *spiritually* weaponed, *spiritually* trained, *spiritually* invincible—for this is not a mere war to decide physical superiority, it is a war between Christ and anti-Christ, between the two ideologies of Love and hate, it is a war which must decide, once and forever, whether presumptuous man will allow God to rule *His Own Universe!*

* * * * *

Our Fathers before us fought to establish their superiority in matters of physical strength and courage. The recurrence of war within half a century proves that they did not "go far enough" . . . they did not strike at the roots of the evil. It is precisely that which *we* must do. There must be *no* recurrence for the generation which will follow ours.

* * * * *

It is a reasonably simple thing, this striking at the roots of the evil—simple, provided that it acts concertedly. If we consider an army the size of the existing Youth-generation of today, an army that is, (in the military sense), an army

endowed with Courage and a love of Truth, led by the most fearless, most inspiring Leader of all times . . . we will realize that such an army *could not* be defeated. We, the Catholic and Christian Youth of the world, constitute such an army. We have been taught Courage and a love of Truth by the greatest Leader, the greatest Friend, who died for us yet would not desert us.

* * * * *

We lack one thing to make this army effective: unity. By unity we do not mean necessarily a congregation in groups, for the purpose of discussion and consequent action (though this is highly desirable wherever possible). By unity we mean unity of living Christ-principles—the unity which expresses itself in charity towards all, justice towards all. To achieve this we need only cast off the cloak of our own selfishness: the new-found freedom will achieve the rest. For selfishness is at the root of every existing evil—selfishness is un-Charity, shutting out both God and our fellow-man, defying the two great Christ-pronounced Commandments of Love.

* * * * *

We have been too wont to make of Christmas-time a time for exchange of gifts among family and friends: forgetting that it should be above all, a time for exchanging of gifts between ourselves and the little Child Jesus who came down to earth on Christmas to give us the gift of Eternity.

Let us make this Christmas a more serious one, remembering that the least we can give is our loyalty, our devotion. It would be well for us to write on our hearts, for the little Christ to read on Christmas Eve, a prayer such as this:

"Little Christ Child, who is young as we are young—Who are old, with the wisdom of the aged—Who are infinite in that agelessness which is part of the Divinity—we, who are nothing, come to give ourselves to You, Who are all. We give You our bodies' strength, that You may direct it towards the living of a good life on earth. We give You our minds' strength, that You may shape it towards the aims of Your Army of Truth. We give You our hopes and our dreams, for they are hopes and dreams of a better world which shall end in Thy Father's Kingdom. We give You our joys and our sorrows—purify them until they be one with Your Own.

Give us Yourself, that we may carry You in the hidden places of our souls, where we may cherish You—that we may beacon You before the world which has grown blind with living in the dark.

Teach us simplicity and honesty—courage and charity—that we may be worthy soldiers in Your invincible army."

—MARGARET McCORMACK

FIRST CUBAN COLORED PRIEST

Cuba's first colored priest, the Rev. Dionisio Arencibia, has been ordained by the Most Rev. Manuel Arteaga y Betancourt, Archbishop of Havana. Father Arencibia was educated at Rome. He also studied in France, England and the United States.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

Are there Fascist-minded priests in Latin America? Of course. How numerous are they? It is impossible to say: but all the evidence thus far received in the United States would seem to indicate that they are a decided minority. The Brazilian Hierarchy, for example, has publicly stated that, although they know they can trust the diocesan and regular clergy, both native and foreign-born, they are nevertheless vigilant to prevent or remedy any possible individual and exceptional case of disloyalty to the country. "If, unfortunately," the Hierarchy declared, "the behavior of any member of the clergy or religious Orders of men or women should give rise to suspicion, the ecclesiastical authorities would immediately inquire into the matter, and, should it prove true, would apply a severe punishment."

There are over two million Italians and more than a million Germans in Brazil; yet the moment the country entered the war, the Hierarchy appointed substitutes for all Italian and German priests who were in charge of parishes. This was done at the spontaneous request of the foreign-born priests, or with their full approval.

The clergy in Brazil and other Latin countries have done such highly meritorious work that it would be the worst injustice if they were to suffer because of possible isolated individual acts of a few of their misinformed brethren.

ECUADOR

President Carlos Arroyo del Rio was welcomed to Washington on December 23 by President Roosevelt and declared in a message his belief in a permanent union of the Americas, "indestructible and enduring," and qualified to deal with the problems of peace which will follow victory for the United Nations in the war.

Ecuador, sometimes referred to as the "Republic of the Equator," is the third smallest among South American States in both area and population. Ecuador has control over approximately 200,000 square miles and 2,500,000 people. Arroyo is described in the history books as a brilliant corporation lawyer who made an excellent impression with his inaugural address.

The German element in the country formerly had much influence in the army, among civilian officials, and with con-

servatives in general. There were some 2,000 resident Germans, four times as many as those from the United States. Before the outbreak of war in 1939 almost one-quarter of Ecuador's exports went to Germany.

The United States could not be indifferent to the Nazi penetration of Ecuador. In sheer self-defense it was imperative to protect the Panama Canal. Our Government therefore cooperated with the Ecuadorean Government in the reduction of Nazi activities. Officers from both our army and navy were sent to Quito to "help unify the Ecuadorean defense system, including protection of Galapagos Islands." A German airline, Sedta, was forced to suspend operations, the director of the Nazi DNB news agency was expelled. Axis funds were frozen, and assistance was given Yankee troops who were building a base at Salinas on the Gulf of Guayaquil.

The United States recently extended a credit to Ecuador of \$1,150,000. It has been arranged that \$50,000 will be devoted to agricultural experimentation projects, \$200,000 for railroad equipment, and \$900,000 for road-building. Part of these new roads will open up the rubber-producing areas and part will complete the Pan-American highway system. A North American construction company was given the contract for most of these new highways.

HAITI

According to Richard F. Pattee, the distinguished State Department authority on Pan-American affairs, Haiti is the embodiment of the Negro's hopes and failures in a society of his own creation. It has often been stated that Haiti is an immense laboratory of sociological experiment. Here the Negro is to be found in an atmosphere for which he is largely responsible. It must be added, however, that the creation of this black Caribbean republic and its maintenance during 135 years have been almost exclusively the result of the energy and ingenuity of the Haitian himself. No aid came from abroad since the first hundred years of independence. Instead of being given a helping hand, Haiti was the victim of studied indifference or thinly veiled contempt on the part of the other powers. In 1804 Haiti began with nothing. An illiterate, grossly uninstructed army and peasantry, leaders who were themselves the product of no other school than the battlefield, a total absence of experience, guidance, or even sympathy—under these handicaps the Haitian people began the laborious ascent to the ranks of civilized and organized nations. It has been a long and often devious task. There has been an enduring faith, however, which has carried the little Central American Republic through its crises. Haiti is French, black, and independent, original and unique, an experiment without counterpart in the New World. In Haiti it is essential that the Negro race gain that self-assurance which is so important for its salvation.

CHRISTMASTIDE

December, 1941. Acknowledging the pledge of loyal assistance given him by the Catholic bishops of the United States, President Roosevelt declared the "we shall win this war, and in victory, we shall seek not vengeance, but the establishment

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of an international order in which the spirit of Christ shall rule in the hearts of men and of nations."

December, 1942. Slowly but surely, as the first year of our participation in the war draws to a close, we are advancing towards the realization of that Christian peace which is the immediate object of all our striving and sacrifice. As the blessed season of Christmas approaches, we extend fraternal greetings to our Latin-American neighbors. May the Christ Child bless their efforts, and our own, to re-establish His kingship over this war-torn and agonizing world.

FROM HERE AND THERE DURING THE MONTH

● FINE WHITE MAN FOR EATING WITH NEGRO

Birmingham—(ANP)—Donald Rasmussen, white professor at Talladega College, his wife, and Louis Burnham, local Negro educator, were fined \$25 each and court costs for eating together at a Negro cafe. The Negro restaurant owner, Mrs. Nancy Williams, was fined \$50 and costs.

Their conviction, before Police Judge Henry J. Martin, was for violating the city segregation code prohibiting members of the two races eating in the same cafe.

Mr. Rasmussen, instructor in sociology and economics at Talladega since September, told the court he was in Birmingham on a hurried trip and in order to save time invited Mr. Burnham, with whom he wanted to discuss certain work, to have dinner with him and his wife.

The professor said he was aware of the racial attitudes of the South but did not know it was against the law for white people to eat in Negro restaurants.

● NEGRO COOPERATIVE GETS MONEY BACKING

Mound Bayou, Miss.—(ANP)—Mound Bayou Gin Association recently secured a loan from the New Orleans Bank for Cooperatives to help the association acquire cotton-gin facilities. The association is unique among the bank borrowers in that its membership consists entirely of Negroes. Mound Bayou itself is populated wholly by colored people and only a relatively few whites live in the surrounding area. This section is exclusively agricultural, cotton being the principal cash crop.

Following the agreement with the oil mill, a committee was selected to develop the association. Responsibilities of the committee included a campaign for members, the securing of capital, location of a suitable plant and a lot on which to erect it. They were also authorized to complete all legal steps to form the association.

The association purchased a used gin plant that was completely factory built before it was moved to Mound Bayou. All equipment was set up in first-class condition and under the skillful management of a competent ginner, the plant continues to operate in a most efficient manner.

The cooperative has 48 members, whose average production of cotton is 1,330 bales. They have paid in a total of \$2,338.33 in cash and have subscribed an additional \$570.

● RACISM DECLARED CHIEF ENEMY OF ENDURING PEACE

Kansas City, Kans., Dec. 18—Racism was declared the chief enemy of peace in the world today by Edward LaSalle, president of the Catholic Interracial Council of this city, in an address delivered at a testimonial dinner in his honor by the Chamber of Commerce. The dinner was in tribute to Mr. LaSalle's leadership in the field of interracial justice. He was recently a recipient of the James J. Hoey Medal for Interracial Justice.

The Most Rev. Paul C. Schulte, Bishop of Leavenworth, who is Honorary President of the Interracial Council, lauded Mr. LaSalle, prominent Catholic lay leader, and the program which the Interracial Council is carrying out.

"Particularly," Bishop Schulte said, "I commend the way the work is being done. Mr. LaSalle should not only be encouraged but helped in every way possible. The Catholic program of interracial justice may be stated simply as an application of the Golden Rule."

The Rev. Angelus Schaefer, O.F.M., chaplain of the council, also spoke. Bishop Schulte and the Rt. Rev. Msgr. John P. McKenna, member of the advisory committee were guests of honor. J. H. DeCoursey, chairman of the citizens' committee which arranged the dinner was master of ceremonies.

"Racism denies the unity of the human race," Mr. LaSalle said, "it bases its right to existence by proclaiming the essential inferiority of certain groups. Going a step further, racism subordinates the individual to the social group and at the same time makes it impossible for him to leave the group to which he is bound by biological inheritance.

"This Frankenstein is the chief enemy of peace in the world today. Until the hatred between races is wiped out there will be no enduring peace. While many formulas for attacking racism have been tried, the Catholic program has never been tried in America. One of the objectives of the Catholic Program of Interracial Justice is to destroy the poison of racism by driving it out of the heart and the will of the people."

● FATHER SCHNEEWEISS DIES IN WASHINGTON

Washington, Dec. 3—The Rev. Franz M. W. Schneeweiss, founder and pastor of the Church of Our Lady of Perpetual Help, colored parish here, died Wednesday at the age of 77.

Father Schneeweiss was a convert, having served 17 years as an Episcopal minister before entering the Catholic Church

and becoming one of the Capital's prominent priests. He was born in New Brunswick, N. J., August 3, 1865.

Father Schneeweiss was widely known for his work among the colored and one of his converts and former parishioners is the Rev. John Walter Bowman, S.V.D., first Negro priest to become a chaplain in the United States Army.

● MARIAN ANDERSON AND D. A. R. AGREE ON CAPITOL CONCERT

Marian Anderson and the Daughters of the American Revolution, owners of Constitution Hall, in Washington, have reached a favorable agreement concerning her concert there on January 7, for the benefit of United China Relief whereby no segregation of races will be practiced in the seating arrangements. This announcement was made on Wednesday by S. Hurok, Miss Anderson's manager.

The agreement was reached on December 2, when Fred E. Hand, managing director of Constitution Hall consented to all Miss Anderson's demands but emphatically reminded her that this appearance should not be regarded as a precedent. Mr. Hurok said Miss Anderson waived the precedent issue in order to proceed with the United China Relief.

Mrs. Franklin D. Roosevelt resigned from the D. A. R. three years ago when they refused to permit Miss Anderson to sing in Constitution Hall. Miss Anderson sang, instead, from the steps of Washington's Lincoln Memorial.

● SCULPTOR CREDITS PASTOR WITH SPONSORING HIS CAREER

New York, Dec. 18—Richmond Barthe, Catholic Negro sculptor, who has just achieved new fame in the award of a prize for his statuette, "The Boxer," by the Metropolitan Museum of Art, credits the pastor of his native parish in Louisiana with having been responsible for his career.

Mr. Barthe received sixth prize of \$500 in the exhibition of contemporary art in which there were 1,000 entries. This was regarded as the most important national exhibit of contemporary art.

"I was born in St. Martinsville, in the Diocese of Lafayette, Louisiana, and attended the parish school there. If today I produce anything that can be called art, it is due in great part to the Rev. Harry F. Kane, S.S.J., my pastor.

"The parish was holding a bazaar and Father Kane asked everyone to contribute some little thing. I brought a painting that I had done. When Father Kane saw it and learned that I had done it, he obtained for me a year's tuition at the Art Institute in Chicago. I could never have afforded the course. I was working in a store at the time and my earnings were slender. But after my first year at the institute I was able to earn my own expenses for three more years."

The exhibition at which Mr. Barthe won his latest honors was conducted by the "Artists for Victory Committee." Others of his recent works of sculpture are now being exhibited at

the South Side Community Center, Chicago. He also has entries at the Whitney Art Museum and the Museum of Modern Art here.

● SCHOOL FOR COLORED RECORDS RAPID GROWTH

New Bern, N. C., Dec. 15—From one small building at its founding in 1926, St. Joseph's Catholic School for Underprivileged Negro Boys and Girls has grown to seven modern structures, although its direction's only sure support is his faith.

The director is the Rev. Julian Endler, C.P., who arrived in 1928 at New Bern with \$12 and plenty of hope. The school, which was founded by the Rev. Charles Hannigan, who added three buildings, has 130 pupils and five teachers, all Marywood Sisters of the Immaculate Heart from Scranton, Pa. There is no tuition, and no book fees. Students are given uniforms to wear, and hot lunches are served daily. The institution is supported solely by gifts from individuals, because the Church does not maintain it.

"Most of our students (only a third of whom are Catholic) would somehow manage to keep from attending the public schools," Father Endler said in explaining the institution's purpose. "Their parents would not care in most instances.

"We try to train their characters primarily, to make them responsible citizens, a help to society," Father Endler said.

● PAMPHLET ON CATHOLIC EDUCATION AND NEGRO

Washington, Nov. 20—"Catholic Education and the Negro," a chapter by Mother M. Agatha, of the Sisters of the Blessed Sacrament, in the Catholic University of America publication, "Essays on Catholic Education in the United States," has been reprinted by the university in pamphlet form.

"Essays on Catholic Education in the United States" is edited by Dr. Roy J. Deferrari.

BOOKS

BEHIND THE FACE OF JAPAN. By UPTON CLOSE.
Appleton Century Co., New York. 427 pages.
\$4.00.

An objective appraisal of this book leads almost inevitably to agreement with the author when he says, "It would have been better had the American public read about Japan ten years ago."

That Americans did not read about Japan at least eight years ago is not the fault of the author, for most of the material in the present volume was first published in 1934, under a slightly different title. It appears, however, that the public had no taste for an objective study of Japan, preferring the

papers rather than to disseminate information. As a result, practically everything Americans believe about Japan is not true.

It would be naive to assert that an understanding of Japanese temperament and national problems on the part of Americans would have prevented the two peoples from drifting into war with each other. Modern war between or among nations is caused by an emotional rather than a rational impasse. But only a little knowledge of Japanese versatility might have prevented some of our military "experts", George Fielding Elliot, for instance, from making asses of themselves by picturing Japan as a nation of military nincompoops, making us a sucker for the Pearl Harbor punch.

While the author thinks it would have been better if the American public had learned something factual about Japan years ago, he also believes that even at this late date it is worth while to learn all we can about the Empire of the Rising Sun. After the war, "We shall make a prized tourist exhibit out of Japan, even as we did out of Germany after 1918. It will be necessary for guest and host to know a little about each other . . . Our coordinators sent to look after the affairs of defeated Japan and her empire certainly would not be less in number than the Americans who were sent out to reconstruct and straighten out Germany after 1918. And they will need to know something about the people they are reconstructing."

Future tourists and coordinators certainly will not be wholly uninformed about Japan if they have read this volume, for the author touches upon every phase of the national life of Japan—its history, economics, social structure, folk ways, even its eccentricities. The outline of Japan's history is fairly well known by those who have taken the trouble to read a good book or two on the country, or even the article on Japan in the Britannica. But when the author explores the folk ways, family customs and palace intrigues of the nation he brings to light a multitude of facts which are new knowledge even to those who believed they were familiar with the subject. Who would guess, for instance, that a Jesuit priest was the father of Japanese grammar?

The most revealing passages of the volume, perhaps, are those which deal with the contradictions in Japanese character. It is generally believed that their veneration of authority and their usual insistence on carrying out instructions to the letter makes them unable to cope with unexpected situations. The author explains why few races are more highly gifted in the faculty for improvisation or meeting unanticipated conditions with original action. Most readers will be intrigued by the story of the great Mitsui family—the Rockefellers of Japan—and how in recent years the militarists have been squeezing them for funds for "peasant relief." Others will be delighted with the descriptions of the numerous historical and contemporary characters who have risen to prominence in spite of being a bit balmy. "Behind the Face of Japan" is an altogether edifying book, and at times an amusing one. It gives full value for the price and time spent in its perusal.

—THEOPHILUS LEWIS

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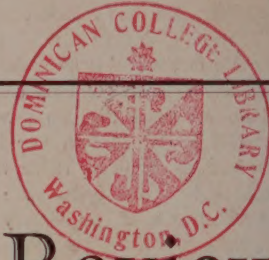
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The Interracial Review

"A study of racism will also afford one of the best preventatives in the natural order, against the invidious contagious disease of humanitarianism. Collectively speaking, we are all, to some extent, contaminated. We are completely surrounded even to the saturation point by the secularism of our time. At times, it seems almost inescapable. Our attitude towards the Negro is mute evidence of this fact. We have not denied the *raison d'être* or the eternal destiny of the Negro, but, we have denied his wholeness, completeness and his entirety.

"The only pessimistic note of these classes was the constant and historical reminder that democracy has not fully functioned in our country. The spirit of Nietzsche and Darwinian philosophy has been stronger than that of Thomas Jefferson, relative to the minority groups."

(From article in this issue "Interracialism Goes To College")

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